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SHENSTONE AND THE LEASOWES.



SHENSTONE'S HOUSE AT THE LEASOWES.

WILLIAM SHENSTONE was born in November, 1714, at Hales Owen, in Shropshire. He was the eldest son of a plain uneducated gentleman, who farmed his own estate. His father, having a high opinion of his son's capacity, sent him to Pembroke College, Oxford, with a view to his taking holy orders; but his taste, and the feelings of his mind, did not permit him to carry out the plan proposed by his sire.

Shenstone died on the 11th of February, 1763, so that he did not reach to a greater age than about forty-eight years. In the year 1745, he took the paternal estate into his own hands, and proceeded thenceforward with the two most important objects of his life,—the writing of pastoral poetry, and the formation of a rural and poetical elysium. His writings, being for the most part of a pastoral nature, that is, relating to retired country life, consist of elegies, odes, ballads, &c., the domestic virtues, the peace of solitude, the innocence of easy retirement, are the usual subjects of his verse. Simplicity with elegance distinguishes him as a writer, and if he has a tendency to sublimity, he chooses rather, from the natural indulgence of his temper, to amuse himself in culling flowers at the foot of the mount, than to take the trouble of climbing the more arduous steps of Parnassus. "In the tenderness of elegiac poetry," his

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biographer, Dodsley, tells us, "he hath not been excelled: in the simplicity of pastoral, one may venture to say, he had very few equals."

The poet of "the Leasowes" died at the spot represented in our frontispiece, in dejection of spirit and comparative penury; because he sought for fame, which he did not feel that he received, and injured his paternal property by unduly gratifying his taste for landscape gardening. He was continually lamenting that his house was not fit to receive "polite friends," if they were disposed to visit him; and he was even foolish enough to court the society of "persons who will despise you for the want of a good set of chairs, or for an uncouth fire-shovel, at the same time that they cannot taste any excellence in a mind that overlooks those things." He should have borne in mind that he who overlooks such things himself, must also overlook such persons. But Shenstone desired notice and applause, and his labours were directed to that end, by the means with which he felt himself likely to excel and to exhibit his excellence to the world. Hence, when he retired into the solitude of the country, he loved it not for itself, but only so far as it served to draw forth the applause of others in his own favour. Thus, by allowing his passion for rural elegance, which followed upon his taste for one species

of poetry, to be indulged to an excessive extent, he ruined his domestic affairs, and was compelled to neglect a lady to whom he had been sincerely attached.

It was, as we said, in the year 1745, that he took the management of his estate into his own hands, "and then," as his biographer, with overweening fondness and admiration, states, "he began to point his prospects, to diversify his surface, to entangle his walks, and to wind his waters; which he did with such judgment and such fancy, as made his little domain the envy of the great, and the admiration of the skilful; a place to be visited by travellers, and copied by designers. Whether to plant a walk in undulating curves, and to place a bench at every turn where there is an object to catch the view; to make water run where it will be heard, and to stagnate where it will be seen; to leave intervals where the eye will be pleased, and to thicken plantations where something is to be hidden, demands great powers of mind."

We trust that the following condensed account of the circuit of the plantation of the Leasowes, as it appeared in the time of its prosperity, (for it has now fallen into decay,) will suffice to convey a general idea of this once celebrated place.

About half a mile short of Hales Owen, in the way from Birmingham to Bewdley, the visiter, quitting the great road, turned into a green lane on the left hand, and descending in a rounding manner to the bottom of a deep and shaded valley, passed through the "Priory gate." Here, at the bottom of the lawn that surrounded the house, he entered upon a winding path, with a piece of water to the right. The path and water, overshadowed with trees growing upon the slopes, rendered the scene at once cool, solemn, and sequestered, seeming, by contrast with the road just left, a sort of subterraneous region. In going on down the valley, he passed beside a small root-house, where on a tablet were the following well-known lines:—

Here, in cool grove and mossy cell,
We rural fays and fairies dwell;
Though rarely seen by mortal eye,
When the pale moon, ascending high,
Darts through yon lime her quivering beams,
We frisk it near these crystal streams.

Her beams, reflected from the wave,
Afford the light our revels crave;
The turf, with daisies brodered o'er,
Exceeds, we wot, the Parian floor;
Nor yet for artful strains we call,
But listen to the water's fall.

Would you then taste our tranquil scene,
Be sure your bosoms be serene,
Devoid of hate, devoid of strife,
Devoid of all that poisons life;
And much it 'vails you, in their place,
To graft the love of human race.

And tread with awe these favoured bowers,
Nor wound the shrubs, nor bruise the flowers;
So may your path with sweets abound,
So may your couch with rest be crowned!
But harm betide the wayward swain,
Who dares our hallowed haunts profane.

The visiter next entered through a gate into a part of the valley somewhat different from the former, with tall trees, high, irregular ground, and rugged scars. The right presented a cascade, the left a sloping grove of oaks. In the centre was a pretty circular landscape, appearing through the trees, of which Hales Owen steeple, and other objects at a distance, formed a part. In proceeding a few paces to another bench, the view was so altered as to have the cascade in front, thus forming a new picture. In proceeding on with the murmuring stream, he had, at the next seat, a sloping grove on the right, and a vista up to the steeple of Hales Owen on the left. Going still

further down this shady valley, having to the right the rivulet trickling over pebbles, he saw it emptying at last into a fine piece of water at the bottom. The path now wound round a small hill, and entered, with a stream passing out from the lake, into another valley, somewhat more open than the former. Continuing his course by a serpentine walk, the visiter next entered a narrow glade in the valley, the slopes on each side being covered with oaks and beeches. Here was another resting-place, and the eye reposed on a fine amphitheatre of wood and thicket.

The next seat was under a fine canopy of spreading oak, with a small lawn in front, encompassed by hills and oaks, and with statues suitably disposed. Classical invitations and addresses, with memorials to by-gone friends, marked certain retired and hallowed spots, of which this was one.

The visiter, entering a gate, was then led through a thicket of many sorts of willows, to a large root-house, inscribed to the Earl of Stamford, who was present at the first opening of the cascade, which was the principal object seen from the root-house, where the eye was presented with the fairy vision of an irregular and romantic fall of water. He came next to the "forest ground," and then to a natural bower of oaks, whence the eye wandered from one little glade to another. The priory was next seen peeping out from the trees; and passing through another gate, the visiter had from a seat a picturesque view, through trees, of a clump of oaks at a distance, overshadowing a little cottage upon a green hill; leaving which seat, he immediately entered a perfect dome, or circular temple, of beeches, in which was an antique altar. Here, just above, was a small bench, with a classical motto, denoting the excellence of the situation. From a retired spot on the left was seen, through an opening, a landscape of a distant hill, with a white farm-house upon the summit; and from the right a beautiful round slope, crowned with a clump of firs, with a pyramidal seat in its centre, to which the path led.

After another view of the priory, the visiter ascended to a small bench, where the circumjacent country began to open, showing a glass-house, resembling a distant pyramid, between two large clumps of trees, about four miles off. Ascending to the next seat, which was in the Gothic form, the scene grew more and more extended; woods and lawns, hills and valleys, thicket and plain, being agreeably intermingled. Here were written up some beautiful pastoral verses. Having read these, he passed through a wicket, and found the path leading up the back part of a circular hill, discovering little of the country, till he reached a clump of stately firs on the summit. Overarched by these firs was an octagonal seat, with a pedestal in the middle for a goblet, inscribed—

TO ALL FRIENDS ROUND THE WREKIN,
an old Shropshire health, in commemoration of his country friends, from which this part of Shropshire is divided. The Wrekin, a large and venerable hill, appeared full in front, about thirty miles off.

The scene from the octagonal seat was varied and fine, being divided by the firs into compartments, according to the octagonal position of view. A serpentine stream washed the foot of this hill, lost behind the trees at one end, and crossed by a bridge at the other. In one of the compartments was a view of a cottage, and a road winding behind a farm-house: in another the town was seen: in another the blue distant mountains were observed to skirt the horizon.

After seeing another landscape, the visiter wound his way through a small thicket, and entered a cavity in the hill, filled with trees. After viewing from hence the meandering stream, he ascended to a

kind of Gothic alcove, where was an inscription after the antique. Below was another sloping lawn, with hills in the distance. From hence, a hanging wood, with a wild heath, intersected by cross-roads, formed a conspicuous object. Here was a seat, whence the water was seen in its onward progress, or, as it was poetically observed, "the proprietor has taken the Naiad by the hand, and led her an irregular dance into the valley."

After entering upon another lawn, there was beyond it a new theatre of wild shaggy precipices and hanging coppice-ground, all of an opposite character to that already passed. In the centre of the hanging lawn, which was next seen, was the house, half hid with trees and bushes. Here wood and water were beautifully blended. In the distance Lord Stamford's grounds and the Clee hills were observable.

Mid a scene of hanging woods and wild declivities, the visiter then descended the valley, and obtained from the great lawn a view of the house and the top of Clunt hills. Many of the objects before noticed were then seen again in a different view.

Drawn by the music of the groves,
Along the winding gloom he roves,—

observing more epitaphs, and inscriptions in walks appropriately intitled. By continuing his walk, the visiter arrived at the temple of Pan, suitably dedicated. Leaving this, he arrived, by a shady walk, at a seat on a precipice, which formed a commanding terrace, for taking the whole in at one view; and after seeing this from two or three other points, he came to a handsome Gothic screen, backed with firs and a cascade. Soon after came an upward view of the valley, with the cascades and meandering stream. After seeing this and some other objects, a beautiful gloomy scene, called "Virgil's grove," attracted attention, with inscriptions to the poets Virgil and Thomson. Great pains were taken to give effect to every part of this grove, so that the poet,—the lover of nature,—might carry on his musings—

At the fountains of a rill,
Till contemplation had her fill.

From another seat was a calm and tranquil scene of water, stealing along through a rude sequestered vale; and a little further on, all sight of the water was abruptly lost, but the noise of it was heard: an effect which the Chinese are fond of producing in what they call their scenes of enchantment. A cascade, seen before at a distance, was then viewed near, with a grotto above it; before coming close to which, was a mineral spring, with an iron bowl for drinking. Then winding up a shady path on the left hand, and crossing the head of the cascade, the visiter approached the house through the shrubbery which enclosed it, where were some other seats with inscriptions to particular friends. From hence was an opening down the valley, over a large sloping-lawn, well edged with oaks, to a piece of water with a bridge. Hereabouts was a dovecote, a receptacle for gold fish, and a statue of Venus de Medici, with a poetical inscription.

But the poet's expenses in producing all these beautiful effects, had greatly exceeded his means, and impaired his fortune. An application was accordingly made to Lord Bute, to grant him a pension; but before the answer could be obtained, Shenstone was seized with a fever, which carried him off in February, 1763, in the forty-ninth year of his age. His works, of which the poem of *The Schoolmistress* may be considered the chief, were collected and published by Dodsley, in three volumes.

THE PENDULUM. No. I.

By a pendulum is meant any body *suspended* from a fixed point, (as is implied by the Latin word *pendeo*, to hang,) so that when once drawn aside, out of its natural position, and then left alone, it not only returns to its former position, but goes beyond it; and so continues to swing backwards and forwards, describing each time a smaller and smaller arc; till at length it rests in the position which it had before the disturbance. In order to understand why this happens, the reader must remember that when a body is once set in motion, it acquires a property called *momentum*,—by virtue of which it has a tendency to continue in motion; and therefore a certain degree of force is always required to stop such body; and, if this force be insufficient at first to stop the body, it will nevertheless act by degrees, and gradually retard the motion until it destroys it altogether. Thus, if a body be allowed to roll down an inclined plane, at the bottom of which there is an extended horizontal surface; the force of gravity, which pulls the body down, ceases to act as soon as the body arrives at the horizontal surface; yet, the body does not then stop at once, but continues to roll on to a certain distance, because it has, during its descent, acquired the impelling property which we called *momentum*, and it requires a certain *force* to overcome that momentum. If no such force were applied, the body would roll on for ever with undiminished speed, but there is a force which, even during its descent, is continually endeavouring to stop it: this is the *friction*, or rubbing, of the body against the surface over which it moves. This friction of the different parts of machines against each other, is a main cause of loss of power; and hence, the axles of wheels, &c., are made as smooth as possible; and the friction is still further diminished by oil or grease introduced between the rubbing surfaces. In the case of the body rolling down the inclined plane, when it arrives at the bottom, the friction is still not sufficient to stop it at once; but, as the force which originally moved it has ceased, while the force of friction continues undiminished, this latter force gradually overcomes the momentum of the body, until at last it entirely stops it.

Now, to apply this to the pendulum, when it is drawn aside, its centre of gravity must necessarily be raised, because the point of suspension acts as an axis, about which the whole pendulum moves; and therefore every point in the pendulum must describe part of a circle, whose centre is the point of suspension. The position naturally assumed by the mass or bob of the pendulum, is that in which its centre of gravity is immediately *below* the point of suspension, or in the lowest point of the circle in which it is free to move. It cannot be moved, therefore, without being raised *above* the level of its natural situation; and, of course, when left to itself, it has a tendency to descend to that level. But, when it has descended, it does not stop when the force of gravity ceases to act, *i. e.*, at the *lowest point*; but its momentum carries it beyond that point, in the same manner as the rolling body passed beyond the bottom of the inclined plane. In this case, the reader will imagine that, as the body, or mass of the pendulum, does not touch any surface, there is no friction, and consequently it ought to go on for ever. But, upon second thoughts, he will remember, from what was said before, that after the body has gained its natural position, it cannot move beyond it, without rising in opposition to the force of gravity; and, although this force is not sufficient, at first, to destroy the pendulum's motion, yet it gradually retards it, until, when the centre of gravity has risen to the level that it was raised to by the original force, its momen-

tum is entirely lost. The force of gravity then brings the pendulum-bob down again to its natural position, and also gives it enough momentum to carry it beyond that point, and up to the level from whence it descended, or the point to which it was originally drawn up. Thus, were these all the forces acting on the pendulum, it would, after being once set in motion, continue to swing, or *oscillate*, for ever. But there are various other causes which retard its motion; such as the *friction* of the axis or point of suspension, and the *resistance of the air*.

However delicately our machinery for suspending the pendulum may be constructed, we can never entirely get rid of the first of these causes of retardation; and, therefore, all real practical pendulums, after being set going, do not rise on the opposite side to a height quite so great as that which they descended from. Now, although, in a well-constructed pendulum, this difference will be too small to be sensible, yet the same cause which made the second oscillation less than the first, will make the third less than the second: thus, as every oscillation diminishes in length, they finally cease altogether, and the pendulum assumes its natural position of repose. These observations likewise apply to the resistance made to the motion of the pendulum by the air.

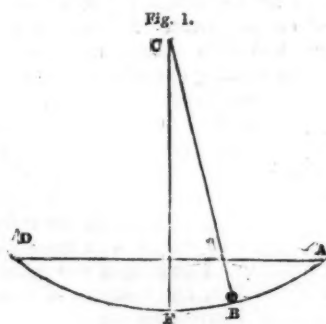
But, it is a remarkable fact, that, although the length of the oscillations continually diminishes, yet the time taken up by each oscillation remains the same. This may easily be proved by the reader. Suspend a piece of lead to the end of a piece of string having its upper end fixed, and set it oscillating like a pendulum. At first the oscillations may each be several inches in length. Now count the number made in any given time, as for instance, in a minute. After the lapse of some time, say five minutes, the oscillations will, of course, be each one very much diminished in extent; yet the number of oscillations made in a minute, in this latter case, will be found to be the same as in the former. This may, at first, seem paradoxical; but the reason is, that the pendulum always moves slower in proportion as its oscillations are shorter; so that the shortest oscillations take up as much time as the longest.

This extraordinary and truly invaluable property of the pendulum, is called *isochronism*, a word which, like all our modern scientific terms, is made up of two Greek words, and implies *equal timedness*. It is on this most invaluable property that all the utility of the pendulum as a time-measurer depends. It was first applied to this purpose by Galileo, who lived at the latter end of the sixteenth, and the beginning of the seventeenth centuries, and it is said that he was first led to examine the laws of the pendulum, by observing when very young, a chandelier suspended from the roof of a church at Pisa, in Italy, which, owing to the wind or some accidental cause, was swinging to and fro like a pendulum. When he afterwards, for astronomical purposes, wished for a time-keeper which might exceed in accuracy those then in use, he used a pendulum, at first employing people to count its oscillations; but afterwards making a pendulum register its own oscillations, by an appropriate combination of wheels driven round by a weight, which was suffered to fall through only a certain small space during each oscillation. Such a machine is called a *clock*. But this is said to have been done by Justus Berge, a Swiss, in the year 1552. There is also an account of one Richard Harris, an Englishman, who in 1641, made the first pendulum-clock for the old St. Paul's Church in Covent Garden. Galileo, it is therefore asserted, only discovered the *isochronous property* of the pendulum in 1633.

Let us now examine on what conditions the time taken up by a pendulum in oscillating depends. It has already been seen that the length of the oscillations has no effect in altering their time; for the increased length is compensated for by the increased velocity. Thus the same pendulum always oscillates in the same time, whether its oscillations be long or short.

The reader may imagine that it is the *weight* of the bob of the pendulum that produces the difference of time between different pendulums; but he will find on trial that this is not the case. To prove it let him fix two balls of lead very unequal in weight, to two strings of equal length, and having suspended them, set them going together. He will find that the oscillations of the one will diminish in extent much sooner than those of the other; but yet the two pendulums will make the same number of oscillations in any given time (say a minute). This may at first seem strange; for the force of gravity acts, of course, with more power on a heavy than on a light body; and therefore, the former ought to fall more quickly, and consequently, to oscillate more quickly, when suspended as a pendulum. But neither of these is found to be the case: a cannon-ball and a small bullet, let fall from a height at the same time, will reach the ground together. The reason is that the cannon-ball is more powerfully acted on by gravity, yet there is a greater quantity of matter to be moved; and therefore more *inertia** to be overcome; and more power is therefore required to move the cannon-ball than to move the bullet through the same space. For the same reason, if they be suspended to strings of equal length, they will oscillate as pendulums in equal times.

What is it, then, (the reader will ask,) that makes the difference between a seconds' and a half-seconds' pendulum? We cannot produce the change by altering the weight of the bob, or by lessening the extent of the oscillations, or by suspending the pendulum in any peculiar manner. The answer is, that it is the *length* of the pendulum-string that can have any effect on its time of oscillation. Accordingly you will find that by increasing the length of the string of your pendulum, you will increase the time taken up by one oscillation; "the times of the oscillations of different pendulums being in the proportion of the *square roots* of the lengths of their strings."

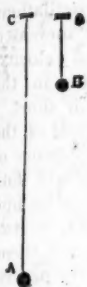


Let two pendulum-bobs *B, b*, be suspended from two points *C, c*, by strings *C, B, c, b*, which are to each other, say, as 4 to 1.

These arcs are *similar*, because they are to one another as their radii *C, B, c, b*: and *r, f* are the *lowest points*, mentioned before, or points of repose. The distances *A, D* and *a, d*, constitute the *times of the oscillations* respectively; which will be in the proportion of the square root of *C, B* to the square root of *c, b*, or as 2 to 1.

Therefore in the annexed figure, let *C, A*, be four

Fig. 3.



times as long as *c*, *b*, and let both the pendulums oscillate. Then, it will be found, by counting the number of oscillations made by each in a given time, that *A* takes twice the time to oscillate that *B* does; or that *B* oscillates twice while *A* oscillates once. *A* may therefore be considered to be a pendulum beating seconds, and *B* one which beats half-seconds.

When, however, the difference in the length of string is but slight, the difference of time may not be perceptible in one oscillation; but it will be necessary to combine several oscillations (sometimes many thousands) in order to perceive the difference. Thus, if you have two pendulums you may count the number of oscillations made by each in a minute; and if that space of time be not long enough to show the difference, try a quarter of an hour, or even an hour. Or a still better method is to suspend one pendulum right in front of the other and set them going together. For a short time they will appear to keep together as in this figure.

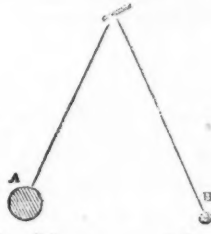
Fig. 4.



Fig. 5.



Fig. 6.



But the one which has the shorter string must necessarily gain little upon the other at each oscillation so that they gradually separate from each other as in fig. 5. This separation goes on increasing until they are separated as widely as possible, as in fig. 6. The quicker pendulum has now gained upon the slower by a whole oscillation; and they cross at the lowest point of the arc. After this has gone on a few times, the distance between them begins sensibly to diminish, till at last they seem for a few oscillations to keep together again, as in fig. 4. They soon, however, begin again to separate, and go on till they get to their widest separation, as in fig. 6; and then they begin again to approach each other. Now this will go on for any length of time; and a little reflection will soon convince us, that, whenever they appear in the position of fig. 6, the quicker pendulum has gained on the slower by 1, 3, 5, or some odd number of oscillations; but, whenever they appear like fig. 4, the difference between them is 0, 2, 4, or some even number of oscillations.

Now, suppose it is found that, after 100 oscillations of the slower pendulum, they are separated by their widest interval, as in fig. 6:—then, of course, the quicker pendulum has oscillated 101 times in order to gain 1 oscillation upon the slower. Then, after 200 oscillations of the slower pendulum, or 202 of the quicker, they will again seem to hang together, as in fig. 4; after 300 oscillations of the slower, or 303 of the quicker pendulum, they will again be separate, like fig. 6; and again, after 400 and 404 oscillations respectively, they will once more coincide, like fig. 4: and so on. In this case, therefore, although we cannot, by our senses, perceive any difference between the times of single oscillations in each pen-

dulum, yet, by combining the effect of several oscillations, the difference becomes evident; viz., that the shorter pendulum makes 101 oscillations, while the longer is making 100; so that one oscillation of the shorter pendulum is equal to $1\frac{1}{100}$ of one oscillation of the longer. If the longer vibrates seconds, the shorter vibrates once in $1\frac{1}{100}$ of a second.

A method such as this has been profitably employed in estimating the force of gravity at different parts of the earth's surface. In an Astronomical Supplement, No. 401 of this work, we pointed out to our readers that the earth was not strictly *globular*, but that it bulged out at the equator, and was compressed at the poles;—a consequence of its diurnal motion. Now the centre of gravity must necessarily coincide with the centre of the terrestrial mass, and the attraction of gravitation is strongest towards the centre. A person on the equator is 27 miles farther from the centre of the earth, than a person would be at either pole; and this distance varies in a corresponding ratio at every degree of latitude between the poles and the equator. It follows, therefore, as is actually found to be the fact, that the pendulum is less influenced by the gravitating force at the equator, than at any other point, north or south of it. It does not, therefore, at the equator beat so fast, supposing no alteration to be made in the string, as in higher latitudes, and must therefore be shortened: whereas, in the Polar regions it beats faster than it does with us, and requires to be lengthened; for the force of gravity makes the pendulum move more quickly, or seek more earnestly, as it were, to reach its *point of repose*. The seconds' pendulum for the latitude of London, must have a string 39.139 inches long. The length of this string, if this pendulum be taken to the equator, must be altered to 39.012 inches; and if taken to either pole, it must be lengthened to 39.22 inches.

THE JEWS.

II.—THE DISPERSION.

"I LOOK upon that people," says Bishop Watson, speaking of the Jews, "with astonishment and reverence: they are living proofs of facts most ancient and most interesting to mankind. Wherever we have a Jew on the surface of the earth, there we have a man whose testimony and whose conduct connect the present time with the beginning of all time." Though divided and dispersed over the whole habitable globe, yet no change of climate, no adaptation of modes of life of the people with whom they may sojourn, removes the stamp of their origin from their features, or loosens the bond of union which connects the whole Jewish race to one grand interest, and feeds them with an intensely nursed hope. The prophecy which predicted that they should be scattered over the world, and yet not find a home, has been visibly fulfilled; but the promise of their restoration, which they so earnestly look for, it is, that has kept the entire race in close and uninterrupted communication with each other, during the whole of the Christian era.

Long before the destruction of Jerusalem in the year 70,—from which the general dispersion of Israel is dated,—the Jews had distributed themselves over other countries. After the Babylonish captivity, many of them remained in Mesopotamia; and colonies of Hebrews had been formed in various other parts of Asia, in Egypt, Cyprus, and Cyrene; but the total overthrow of their city by the Romans, fulfilled the prophecy of that punishment which was to follow their rejection of the Saviour.

The total number of Jews existing at present has been stated at 6 000 000; of which 80 000 are said to

* This is a Latin word, implying *inactivity*, and is used to denote that state of rest, in which matter has a tendency to remain, when unacted upon by an extraneous force.

reside in the Turkish dominions; but in Persia, oppression and exaction have reduced them to a small number; and only a few reside in Tartary, Afghanistan, and India; while the contiguous countries of Moravia, Ancient Poland, Crimea, Moldavia, and Wallachia, have been vaguely estimated to contain 3,000,000, or one half of the entire Hebrew population, Russia and Poland containing 1,700,000. In France and Italy the Jews are estimated at 86,000; in Austria, 520,000; in the German Empire, 273,000; in Great Britain, 30,000; and in the United States there are only 5,000.

The Jews of the *Eastern world* have the same distaste for agriculture (traced by the learned to the oppressions of the shepherd kings of ancient Egypt,) as their brethren of the West: hence their unsettled state. In Georgia, however, a few cultivate the soil; but in Yemen they imitate the Arab mode of life. In Persia they are so miserably oppressed that they frequently fly to the despotism of Turkey, as the more endurable. At Constantinople, the Jews are almost exclusively employed in traffic, many of whom, it is said, have been converted to Christianity. The headquarters of the Eastern Jews is Grand Cairo, where they reside in a part of the city especially allotted to them, and which is miserably close and dirty, and intersected by lanes so narrow as hardly to admit of two persons passing in them. Yet their affection for this wretched quarter is excessive. M. Mengin relates an amusing anecdote illustrative of this:—he once met an Egyptian Jewess in Paris, none of the beauties of which could console her for the loss of the filthy Caireen Jews' quarter. "Alas," she exclaimed, in accents of regret, "where is Cairo—where the quarter of the Jews?"

The treatment of the Egyptian Hebrews may be taken as a fair sample of their condition in other parts of the East. Lane, in his *Modern Egyptians*, gives the following account of them:—

They are held in the utmost contempt and abhorrence by Mooslims in general; and are said to bear a more inveterate hatred than any other people to the Mooslims and Mohammedan religion; but they lead a quiet life. Avarice is more particularly the characteristic of the Jews of Egypt than of those of other countries, where they are less oppressed. They are careful, by every means in their power, to avoid the suspicion of being possessed of much wealth. It is for this reason that they make so shabby a figure in public and neglect the exterior appearance of their houses. The condition of the lower orders is very wretched, many having no other means of subsistence than alms bestowed upon them by their superiors of the same sect.

Some of the Egyptian Jews are money-changers; others are goldsmiths, or follow retail trades; but the more wealthy are general merchants.

The Jews on the other side of the Isthmus of Suez are numerous, and many are fast flocking to Jerusalem from every quarter of the globe; but as we intend to devote a separate article to these, we shall for the present dismiss the Eastern Jews, by merely stating one or two remarkable circumstances regarding them. From Dr. Wolff, the converted Jew missionary, we learn that at Moshl, near the site of ancient Nineveh, the Hebrews have their colleges; in one of which is deposited a manuscript of the New Testament in Arabic, but written in Hebrew characters; the translator was a Rabbi now dead, but whose son lived there in 1828. Mr. Wolff found it to be a good translation; and the Rabbi had written in it a recommendation to peruse it, addressed to the members of the colleges. At Ispahan, the missionary was not only allowed to preach the Gospel to the Jews, but was listened to attentively, and maintained by them when his funds were exhausted.

It is no slight evidence of the strictly literal fulfilment of the prophecy, that they should be found in every corner of the earth, that many of them, for ages, have been established in China,—a country which, abhorring the foreigner, seems to have made an exception to a rooted prejudice in favour of the children of Israel. Abyssinia—a country the exploration of which has cost so many enterprising Christian travellers their lives—has always been open to the Jews; a powerful colony of whom (which at one time actually reigned over the kingdom) still exists there. Barbary and the Malabar coast have also their Jewish inhabitants.

In the *Western world*, little appears to be known of their condition for some time after the fall of Jerusalem. The first body of Israelites which attracted attention were those of Spain, from whom rabbinical learning chiefly descends; but under the terrors of the Inquisition, they were driven to assume the mask of Christianity. There are at Salonica thirty synagogues, and about 25,000 professed Jews.

The most permanent settlement the Jews ever made was in Poland, which became, in the middle ages, the seat of rabbinical learning. This colony obtained considerable privileges from Casimir the Great, who married the beautiful Jewess Esther. Of late years, the Hebrew race literally swarmed in Poland, where they were largely engaged in every employment but that of agriculture; and even at the extinction of that unhappy kingdom as a nation, they remained in that portion of the Russian empire. No inconsiderable number, however, took their departure for Jerusalem, which they have already begun to call "home." The government of Russia have lately shown some anxiety concerning the Jews; and in 1825 a committee was formed to ameliorate their condition, and an institution for the education of Rabbis and schoolmasters was established; and in 1828, regular teachers of Hebrew, German, Polish, history, geography, mathematics, and rabbinical learning commenced their labours. In consequence of this measure, Jewish schools are to be found throughout the empire, particularly in Poland, in all which the children of poor parents are educated gratis; while those who can afford the expense are obliged to pay.

But this advantage is more than counterbalanced by the oppressions and exactions which still press upon the Jews resident in Russia.

They are driven from place to place, and not permitted to live in the same street where the so-called Christians reside! It not unfrequently happens that when one or more wealthy Jews have built commodious houses in any part of a town, not hitherto prohibited, this affords a reason for proscribing them; it is immediately enacted that no Jew must live in that part of the city, and they are forthwith driven from their houses, without any compensation for their loss being given*.

In spite of the terrible persecutions inflicted on the Jews, in popish times, throughout the German empire, they have recently enjoyed many privileges. Some of them have served in the army with distinction, and others have risen to opulence, and have been celebrated for their benevolence. A few of the German states are not so tolerant as others: a curious anecdote is told, which forcibly illustrates benevolence on the one hand, and intolerance on the other. About sixty years ago, a Jew subscribed largely to the rebuilding of a small town in the north of Germany, which had been burnt down; a year or two later, arriving at its gates, he was stopped at them by a law of the place, forbidding the entry of an Israelite.

The Italian Jews are chiefly at Leghorn and Genoa; and there are 4,000 residing at Rome. In Holland

* HERSCHEL'S *Brief Sketch*, (1837) p. 7.

and Belgium they are also numerous. The Jews of France chiefly abound at Metz, along the Rhine, and at Marseilles and Bordeaux; and were in Buonaparte's time considered of such importance, as to have been deemed worthy of being especially propitiated; and he called a congress of them together under the name of Great Shanderim; from that time the Jews have enjoyed the same privileges as other Frenchmen.

We now come to the Jews settled in the British empire, whose expulsion in 1279 is a blot in the page of history, which they, in remembrance of their wrongs, seem in no hurry to forget; for in their almanac for this very year, that event is pretty significantly noted in black letter. They did not regain a footing in England till the time of Cromwell, and then not without very considerable opposition from the fanatics of the time. In 1752, we find some laudable attempts made in Parliament to remove the most pressing disabilities under which our Israelitish brethren laboured. On this occasion, also, the Naturalization Bill was strongly opposed, and a fire of pamphlets was vigorously kept up against it. From one of these we make a humorous extract, premising that the Jews claimed some consideration from having been very active in quelling the Pretender's insurrection:—

When the constitution was in danger, in the year 1745, then the heroic Jews raised all Duke's Place; they mustered, marched out, and took the field; they raised money—imported specie—filled royal coffers—preserved our sinking credit—and saved the Bank. All this the Jews did, which when the ragged crew heard at Derby, they fled from these intrepid Jews, like so many frightened sheep from a troop of wolves, and never stopped until they received intelligence that the Jews' army was returned to its head-quarters in Duke's Place*.

Of late years, a spirit far more creditable to the feelings of Englishmen has sprung up and removed much of the odium unjustly attached to the Jewish character. Their political and social condition has, in consequence, become improved, and we can now offer them an asylum where they may enjoy a greater degree of civil and religious liberty than in any other civilised country. But the Hebrews of foreign nations are averse to change: for the whole race is anxiously looking forward to that day when they shall be "gathered unto the home of their fathers."

We will conclude with a word or two on some of the different sects of Judaism. The most remarkable of these are the Careites, who principally reside in the Russian empire, and are objects of great dislike to the Rabbinical Jews; for they abide strictly by the written law, rejecting much of the Talmud. Dr. Clarke learnt from one of them, that their schism is old as the return from the Babylonish captivity. The Zoharites and Chasidim regard the Zohar (a rabbinical work dating from the first century of Christianity) as their chief religious book; and principally abound in the Russian-Polish provinces. They are stigmatised as great fanatics. The Rechabites are Arab Jews; and profess pure Judaism. They possess the Pentateuch, and other books of Holy Writ; and though they usually speak Arabic, they all know Hebrew. Dr. Wolff found Samaritans to the amount of about fifty families, at Sychem, at the foot of Mount Gerizim; they expect the Messiah, and have been accused of worshipping the dove of Noah: but, in truth, they only regard it as a symbol. The Rabbinical Jews are modern representatives of the scribes and lawyers of the time of the Saviour.

*An Answer to a Pamphlet entitled "Considerations on a Bill for the Naturalization of the Jews."

ENGLAND IN THE OLDEN TIME.

X.

MINSTRELS, JUGGLERS, AND DANCERS. 2.

In our last article on this subject, we brought down our notice to about the beginning of the fourteenth century. We now proceed to later dates.



Minstrels seem to have acquired some note in the reign of Edward the Fourth; for it was stated, that certain rude husbandmen and artificers of various trades had assumed the title and livery of the king's minstrels, and, under that colour and pretence, had collected money in divers parts of the kingdom, and committed other disorders. The king, therefore, granted to Walter Haliday, marshal, and to seven others his own minstrels, named by him, a charter, by which he created, or rather restored, a fraternity or perpetual guild, of minstrels, to be governed by a marshal appointed for life, and two wardens, who were empowered to admit members into the guild, and to regulate and govern, and to punish, when necessary, all such as exercised the profession of minstrels throughout the kingdom.

The rewards given to minstrels did not always consist of money, but frequently of rich mantles and embroidered vestments; the nobles would sometimes give them even the robes with which they were clothed. The minstrels took care to carry these robes with them from place to place, in order to excite similar liberality in other persons. Another scheme of theirs was, to make the heroes of their poems exceedingly bountiful to minstrels, who appear to have been introduced into the poems expressly for that purpose.

In the chronicles of several kings of England are numerous entries of wages and gratuities to minstrels; such as "A present of five shillings made by the king to a minstrel, for performing his minstrelsy before the image of the blessed Virgin;"—"Forty shillings for exhibiting before the king at Hatfield;"—"Pudsey the piper received six shillings and eight pence from the king, for his performance;"—"Fifteen shillings to a stryng-minstrel, for one moneth's wages;"—"To a strange taberer, in reward, sixty-six shillings and eight pence," &c.

The jugglers, or tregetours, became very famous in the fourteenth century. In an old poem, Death is represented as addressing himself to persons of all ranks and ages, and among others, to a famous tregetour of the reign of Henry the Fifth, in the following words:—

Maister John Rykell, sometime tregetour
Of noble Henry, kinge of Englonde,
And of France the mighty conqueror;
For all the sleighes, and turnyng of thyne honde
Thou must come nere this dance I onderstonde;

Nought may avail all thy conclusions,
For Deth shortly, nother on see nor lond,
Is not desceyved by no illusions.

In another ballad or poem there is an allusion to a feat which seems to have resembled a trick of modern times, in which a knife or a piece of string appears as if it were drawn through the nose, or through the hand:—

What juggling was there upon the boardes!
What thrustyng of knyves through many a nose!
What bearynge of forms! what holdyng of swordes!
What puttyng of botkyns through legges and hose!

Among other feats of the jugglers of those days, was that which has since been called *rope-dancing*. A singular example of this has been described by Froissart, as having occurred upon the public entry into Paris of Isabel of Bavaria, queen to Charles the Sixth:—"There was a mayster came out of Geane; he had tied a corde upon the hyghest house in the brydge of Saynt Michel over all the houses, and other ende was tyed to the hyghest tower of our Ladye's church; and, as the quene passed by, and was in the great streat called our Ladye's streat; bycause it was late, this sayd mayster wyth two brinnyng candelles in hys handes issued out of a litle stage that he had made on the heyght of our Lady's tower, syngyng as he went upon the cord all alonge the grete strete, so that all that sawe him hadde marvaylle how it myght be: and he bore still in hys handes the two brinnyng candelles, so that he myght be well sene all over Parys, and two myles without the city. He was such a tumbler, that his lightnesse was greatly praised." Some doubts have been expressed as to whether he ran or slid down the rope.

A performance somewhat similar was exhibited at the coronation of King Edward the Sixth, while the procession was passing through the city. It is thus described by an old author:—"When the king was advanced almost to St. Gregory's church, in Paul's church-yard, there was a rope as great as the cable of a ship, stretched in length from the battlements of Paul's steeple, with a great anchor at one end fastened a little before the Dean of Paul's house-gate; and, when his majesty approached near the same, there came a man, a stranger, being a native of Arragon, lying on the rope, his head forward, casting his arms and legs abroad, running on his breast on the rope from the battlements to the ground, as if it had been an arrow out of a bow, and stayed on the ground. Then he came to the king's majesty, and kissed his foot; and so, after certain words to his highness, he departed from him again, and went upwards upon the rope till he came over the midst of the church-yard; where he, having a rope about him, played certain mysteries on the rope, as tumbling, and casting one leg from another. Then took he the rope, and tied it to the cable, and tied himself by the right leg a little space beneath the wrist of the foot, and hung by one leg a certain space, and after recovered himself again with the said rope, and unknit the knot, and came down again, which stayed his majesty, with all the train, a good space of time."

Among other exhibitions by itinerant jugglers were imitations of animals, which they effected by clothing themselves in skins of animals and other trappings, as in the above cut. A drawing in an old MS. presents us with a representation of a stag; another, that of a goat walking erect on his hinder feet. Neither of these fictitious animals have any fore legs; but to the first, the deficiency is supplied by a staff, upon which the actor might recline at pleasure; his face is seen through an aperture on the breast of the

sham animal; and it is probable that the person chosen to play this character had a face susceptible of much grimace, which he had an opportunity of exhibiting to the best advantage, with a certainty of commanding the plaudits of his beholders. In another drawing is a boy, with a mask resembling the head of a dog, presenting a scroll of parchment to his master. There are two other boys following the first, disguised in a similar manner, and each holding a similar scroll of parchment.

Jumping and vaulting formed also part of the feats of the times. The annexed cut, taken from an old MS., represents the exploit of jumping through a hoop: others jumped through the head of a drum.



Laneham speaks of an Italian who showed his agility in "goings, turnings, tumbings, castings, hops, jumps, leaps, skips, springs, sarabands, somersaults, caprettings, and flightes, forward, backward, sideways, downward, upward, and with sundry windings, gyrings, and circumflections; insomuch that I began to doubt whether he was a man or a spirit: I cannot tell what to make of him; save that I may guess his back to be metalled like a lamprey, that has no bone, but a line like a lute-string."

This last-mentioned exhibiter seems to have belonged to the class of *posture-masters*, of whom there are representations as far back as the reign of Edward the Third. One of these, in the reign of Charles the Second, although a well-made man, had the knack of distorting himself in all sorts of ways. "I remember," says a writer of the period, "a very whimsical fellow, commonly known by the name of the *posture-master*, who was the plague of all the tailors about town. He would send to one of them to take measure of him; but would so contrive it as to have a most immoderate rising in one of his shoulders: when his clothes were brought home, and tried upon him, the deformity was removed into the other shoulder; upon which the tailor begged pardon for the mistake, and mended it as fast as he could; but, on another trial, found him as straight-shouldered a man as one would desire to see, but a little unfortunate in a hump-back. In short, this wandering tumor puzzled all the workmen about town, who found it impossible to accommodate so changeable a customer."

By the time to which we have now arrived, viz., about the sixteenth or seventeenth centuries, the minstrels, or those exhibitors who made music and poetry the object of their attention, had fallen to a very low ebb, and no longer merit notice. There are, however, other branches of the juggler's or exhibiter's art, which deserve to be traced through the next few reigns, as examples of the amusements in England in the time of our forefathers. These we shall consider in another article.

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